

# THE BAPTIST.

T. Buck Hist. Li.

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Judging from the results, by the number of baptisms reported and the amount of money raised for missions, the churches in Mississippi never had better preachers and pastors, and enjoyed more Holy Ghost religion than now.

**Good Pastors.** "Criticism of public men is a good thing and should not be deprecated. It is hard when it is unjust, especially so if accompanied by personal feeling or party spirit, it is strained and malignant. President McKinley, considering the magnitude of the events of his administration, escaped bitter criticism more than his predecessors, notably Lincoln.—Ex."

**Criticism.** If we are to succeed in the things that relate to the higher life, we must be under discipline; the hand that offends must be cut off; the habit that weakens must be given up. It is not a broad and easy way to which we are called any more than the rugged path of knowledge is easy. It is a straight and narrow way, and it calls for those who are in earnest, who are brave, whose faculties are keenly alive.—Rev. V. E. Tomlinson, Universalist, Worcester, Mass.

**Necessity of Discipline.** "We hear today many a financial and industrial leader asserting that there is no need of a college training except for the few who wish to follow a merely professional life; that the time occupied in such training is lost to him who seeks to take part in the great industries of the day; that more wisely would it be spent in learning all the machinery and mysteries of organization and business. These assertions have a deeper significance than is ordinarily credited to them. They are the outcry of power against equality; the challenge of the forces which seek to polish the material to those which aim at the elevation of the intellectual and spiritual."—Ex.

**Training.** We heard Joseph Jefferson, the famous actor, once deliver a literary address before a large body of university students. He spoke for several minutes before there was any applause. When it did come he said: "That's right; there is nothing that a public speaker likes better than a *little round of applause*"—which brought down the house. It is even so. And while preachers are not seeking "the applause of men," yet, to write to the papers expressive of their strong points and the helpfulness received therefrom is not wrong. Nor is it wrong to let your pastor know that he has

preached a good sermon—it helps him to do better next time. "A little more 'taffy' while we live and not so much 'epitaphy' after we are dead," to use the words of one of our great humorists, would be a decided improvement on present methods.

**Christian Living.** All Christian living, with its various privileges and manifold duties, may be summarized in a threefold statement. The exercise of prayer; the study of the Scriptures; and the obedience of faith. All that pertains to communion with God, a knowledge of the truth, power for holy living, and consecrated service, may find classification under one of these three exercises. While there is no inseparable relationship between these exercises, yet they are so distinct that each one is designed to bring us in direct touch with the respective persons in the Trinity.—Rev. Cornelius Woelfkin.

**Meeting at Durant.** On the third Sunday in June the Durant Baptist Church began a protracted meeting which resulted in a considerable revival. By common consent it was agreed from the beginning that we would make no effort at blowing up an interest, but that we would preach the plain Gospel, and trust that the Holy Spirit would make it the power of God unto salvation to any unconverted who might come to hear.

The pastor did the preaching until Monday night when Rev. S. E. Tull, of Jackson, Tenn., came to take up the work. The brethren and sisters laid hold strongly, the other denominations cooperated, the merchants closed their stores, the preacher held forth the Word of Life with exceptional eloquence and power, the pastor did his part as best he could, the unconverted came in crowds to the services, and barring the single inconvenience of *dust* there were no hindrances. In return for our efforts the Lord gave us eight recruits, six for baptism and two by letter. Others made profession, but we will report them when they join the church. We have quit fooling ourselves in taking stock.

The meeting was one of unusual interest and power and by it our cause at Durant has been brought up to a position far in advance of anything that we have held for many years. The pastor is more in love with his people than ever, and without any boasting, for he has only God to thank for his success, he firmly believes that he has the banner church of the State.

The visiting minister is the pastor's own brother in the flesh, and for this and some other reasons the reader must excuse the

absence in this article of the usual amount of gush and fulsome praise. The whole population of the town did not go with him to the train when he left, but some innocent looking deacons put \$101.50 in his hand, and this meant more, and was a better recommendation to the preacher. More anon. J. F. TULL.

Durant, Miss., June 29, 1902.

**Isthmian Canal.** On June 19, by a vote of sixty-seven to six the United States Senate passed a bill providing for the construction of a canal across the Isthmus of Panama. It was expected that the Panama route would prevail over the Nicaragua. The President is authorized to purchase all the rights owned by the new Panama Canal Company on the Isthmus of Panama, including all the capital stock of the Panama Railroad Company owned or held for use by the Canal Company, provided a satisfactory title to all of the property can be obtained. The President is also authorized to acquire from the Colombian republic a strip of land not less than six miles in width extending from the Caribbean Sea to the Pacific Ocean, to be under the exclusive and perpetual control of the United States. The United States will have entire control of this strip of land and of the ports at either end of the canal. This government will also control and operate the Panama railroad. If satisfactory titles to all this property cannot be secured, then the President is instructed to accept the Nicaraguan route. The Panama route is about forty miles long.

This means that our government will own down there about 480 square miles of land. The Nicaraguan route is 183 miles in length.

The President is not authorized to pay more than \$40,000,000 for the Panama enterprise. An appropriation of \$10,000,000 to begin with has been made, and an additional sum of \$135,000,000 should the Panama route be adopted, or \$180,000,000 if we have to turn to the Nicaraguan route.

Mr. Stead, in his great book, "The Americanization of the World," points out that the construction of the Tehuantepec railway now in the hands of a British contractor will be complete in two years, while it will probably require ten to complete the canal. By the canal large vessels are to be floated from sea to sea, and by the railroad they are to be hauled overland from sea to sea. This interoceanic enterprise of a huge railway is a few hundred miles north of the canal, crossing Mexico at the narrowest point, which is about 130 miles across. Surely this is an age of gigantic projects.



# THE BAPTIST.

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T. J. BAILEY, EDITOR AND MANAGER.

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Ordinary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, are inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which sent and to which the change is to be made.

## The Small Congregation.

There is something grandly inspiring in the multitude. Every public speaker enjoys the great crowd. To the preacher of the Gospel, there is an inspiration that comes from facing the great congregation that easily puts him to his best. This is one reason why our convention preachers do so well—they have the people. But most of the preachers, in Mississippi, speak to small congregations, and seldom ever feel that swelling of soul that comes to those who preach to packed houses of eager listeners. In these, there is much to encourage them in their work of delivering God's message of love and power to the small handfuls that wait upon their ministry, as well as those who have the throngs.

It was evidently a very small crowd of women that gathered on the river's brink near Philippi, on that Sabbath morning when Paul and his companions made their way thither. But when the service was over Lydia and a number of others had been converted and buried with Christ in baptism. It was a small crowd that gathered at the home of Cornelius, but when Peter had finished preaching Christ to them several of them had received the Holy Ghost and had been baptized. There were only a very few people present when Paul preached to the Jews, but when the sermon was finished they all believed and were baptized. When C. H. Spurgeon was converted, there were only sixteen people in the congregation. It was a rainy Sunday night; and, of course nothing would happen at church, so only a few were out. But the preacher went to his work just as though he faced thousands of anxious hearers, and the result was the conversion of the most wonderfully successful Gospel preacher since the days of the Apostle Paul.

The weather may be hot, the congregation small, but if other pastor you are God's ambassador, and don't you fail to deliver the message. You can't tell the re-

sult—it is not your business to do so. Some Spurgeon, or a greater than he may be present, in the person of some anxious boy about his soul. Do your best and ask the divine blessing upon the effort and then go home and lie down and your sleep will be sweet. And, if in the morning you should wake and hear that a soul, lost in sin, had been saved, how happy you would be! Or, if you should hear no such news you would still be happy, for you had done your duty, in the love and fear of God.

Let all who preach, preach the Gospel of Christ right cheerfully; for it is the power which God uses in blasting the citadel of sin, which has for its center a "heart of stone." The "woe" that Paul feared, when he said, "Woe is me if I preach not the Gospel," was probably the "woe" that comes from turning aside from the work of the ministry to some other work or calling, such as farming or selling goods, for example. But there is also a "woe" that awaits the man, who, while he is supposed to be preaching the Gospel, is preaching something else than the Gospel which has the cross of Christ for its heart and power its bone and sinew, its flesh and blood, its beauty and its strength.

Then, whether the weather be hot or cold, fair or foul; whether the crowd be large or small, good or bad, learned or unlearned, let the preacher remember his high calling and discharge his duty faithfully, and all will be well, not only with himself, but with many of those who hear him.

## Acts VIII. 37.

We notice in the Quarterly published by the Sunday School Board, Lesson 11, that verse 37 is omitted in the notes of explanation. The reason given is that "nearly all scholars think it should be omitted as having been added later." Now should we understand by this that Philip did not answer the question put to him? Yet we find in the Word that he did answer and seems to require a profession of faith from the Eunuch. If this verse was "added later" how is it known? What objections could any one find in letting it stand as the Word reads.

Fraternally, J. H. A.

We do not know that we can help this brother; but we can state a few facts for his consideration.

1. The New Testament was not written originally in English, but in Greek. Before many years had passed there were quite a number of copies made; and, in copying from the original, there would naturally be some errors made. One copyist might, through mistake, leave out one or more words, or possibly add one or more words. And some one with good intention might have added a few words as an explanation, and finally these words might have been considered a part of the original text.

2. This 37th verse is thought by a preponderance of the critical scholarship of the world to have come into the original text in one of these ways. This is a matter that belongs to the scholars, and the best we can do is to accept the preponderance of

scholarship. It is a noteworthy fact that where there is difference of opinion as to the genuineness of any given passage, the elimination of that passage does not seriously mar the integrity or sense of the passage. In our judgment the striking out of the 37th verse is no exception to the above statement.

3. We suppose no one would object to the verse standing in the text; and yet, if it is spurious, it is due ourselves to recognize the fact; or, if many of the best scholars think so, it is worth our while to give the matter due consideration.

The Eunuch was seeking to express in an outward act what God's Spirit had wrought in the soul. So unless Philip doubted the Eunuch's profession, it would not seem necessary to ask the question contained in the 37th verse. Yet we can see no harm in asking it. The consolation is that over and above all that good and bad men may do, God will take care of His Word.

## The Baptist Hymnal.

Everything considered, we do not think there is any hymn book equal to this one for general use in Baptist churches.

One meets with many sorts of song books in Baptist churches. We ought to have more uniformity in this matter, and especially we ought to have the best book. But, if one wishes a less expensive book, we know of nothing better than Lasting Hymns by Lee and Cates.

As the protracted meeting season is now on, and many churches will wish to replenish their supply of song books, attention is called to the fact that THE BAPTIST keeps constantly on hand a large supply of the two above named books, and can start them by first mail or express to any part of the State, delivering them to you in from one to two days after you make the order, and make them to you as cheap as the publishers. Satisfaction guaranteed. Can furnish any song book.

## Notes and Comments.

No greater blessing could come to our people than to so advance in their contributions to foreign missions that the next report of our Board would show over \$200,000 raised for the evangelization of the world. It would give us hope, joy and spiritual power in all our work. In the fifth Saturday and Sunday meetings the idea of advance in all the churches should be kept prominently before the people.

The meetings on Fifth Saturdays and Sundays offer fine opportunities for keeping before the people the need of going forward in God's work. God has blessed our labors in all departments and is clearly calling to greater things. For instance, our foreign mission work showed almost 1,500 baptisms last year, and all reports from the fields now are encouraging. Let all pastors help the people to understand that we must advance again this year. Let us all work and pray for not less than \$200,000 for foreign missions and 2,000 converts on our foreign fields.

Anybody, that can properly belong to a Baptist Church, can, and ought to belong to the Sunday-school.

More people, we think, take, read and pay for "THE BAPTIST" than ever took, read and paid for a paper in Mississippi before.

If there is an "alien"—immersionist in the ranks of Mississippi Baptists he is still lying low. We do not know of even one.

There ought to be five hundred delegates at Water Valley next week, and none of them ought to leave before the benediction is said.

The pleasing announcement comes from Hattiesburg—as we were sure it would—that the last dollar on their splendid house of worship has been paid.

There are only about two prominent, vacant pulpits in Mississippi—Aberdeen and Greenville. We trust the Lord will send them, and that speedily, strong men—like those they had before.

The contribution of the Jackson Second Church to State Missions, has reached the \$75.00 notch, and still one or two more to hear from. That's more than all the Baptists in Jackson together gave a few years ago.

It is mighty hot weather; but it is, very noticeable that the cigar smoking Baptist is still puffing away to keep cool, just as he does in winter to keep warm. Brother, if you knew the Lord wanted you to quit, would you do it? Honor bright, would you?

Mr. Taft and the Pope have locked horns over the question of church land in the Philippines. But as Mr. Taft has the underhilt on the old man, he bids fair to give him the hardest fall that his unholiness has ever yet received at the hands of this government.

The convention will no doubt, with great enthusiasm and unanimity, accept the most cordial invitation that comes from Yazoo City, to hold its next annual meeting with them. Pastor Derrick and his noble people deserve to have the honor of entertaining us next year. It will do the cause good.

We ought to have a good old-fashion religious, missionary and educational awakening all during the Water Valley Convention.—Why not?

If a mission collection spoils a sermon, a great part of the Bible is spoiled for the same reason.

Some of the finest work in the world among Baptists people, is now being done along and adjacent to the line of the Gulf & Ship Island railroad. Good and substantial congregations are being gathered and new and elegant houses of worship are being built. This has always been Baptist territory and at the present rate of progress it is destined to remain so.—Amen and amen!

We all love steady growth. We like to see the waters rise not in a sudden leap but in a healthy, steady way. That is what has taken place in the receipts of our foreign mission work. In 1899, the receipts were in round numbers, \$109,000; in 1900, \$140,000; in 1901, \$156,000; in 1902, \$173,000. Surely with this encouraging record, we will pass \$200,000 this year. We have long desired to do so. Let us keep the aim before our people at our churches and Fifth Sunday meetings and Associations.

Well conducted Fifth Sunday Meetings are productive of great good. Doctrinal themes are discussed and the teachings of the Bible are drilled by discussion, into the minds of those who attend. But the themes for discussion ought to be apposite to the hour. Here are a comparatively few set of queries: Are we really missionaries? Do we realize how richly God has blessed all of our missionary efforts? What is the present condition of our foreign mission work? Ought we to give to it more of prayer and sacrifice? Can we afford not to advance? Ought not many of our churches and associations to contribute enough to pay the salary of a missionary—\$500 or \$600 according to location?

The arrangements are about completed for the entertainment of the multitudes who will go to Providence to attend the great B. Y. P. U. A. Convention July 10-13. The programme is one of the best yet prepared. Among the speakers will be such men as Gov. Kimball of Rhode Island, Mayor Granger of Providence, Dr. J. W. A. Stewart of Rochester, Dr. Russell H. Conwell of Philadelphia, Dr. C. S. Gardner of Richmond, Pres. E. W. Hunt of Granville, Rev. J. D. Freeman of St. Johns, Rev. Cornelius Woelfkin of Brooklyn, Dr. W. W. Dawley of Minneapolis, Dr. J. S. Kirtly of Kansas City, Pres. E. Y. Mullins of Louisville, Dr. J. T. M. Johnston of St. Louis, Dr. J. O. Rust of Nashville, Pres. W. H. P. Faunce of Brown University, Dr. O. P. Gifford of Buffalo, Dr. L. C. Barnes of Pittsburgh, Dr. G. W. Truett of Dallas, Pres. N. E. Wood of Newton, Dr. Galusha Anderson of Chicago, and many others. The feast is almost unlimited which has been provided. These men are to speak upon topics allied with Conquest of self, the World, and the world. Inspiration and uplift will surely come to all.

Good things have been provided too by the Providence committees. The Saturday afternoon excursion down the beautiful Narragansett Bay as far as far-famed Newport, the trips to Block Island and Narragansett Pier, the journey to Boston and its environs, the pilgrimage to the Plymouth of the Pilgrims, all these offer untold pleasure.

Nothing has been omitted which the committees could do to make the visit to Providence an event long to be held dear in memory. With open arms the Convention city waits to welcome the visitors to her gates. Be sure to be among the num-

ber and see the spots so sacred to us all, the city of Roger Williams, the cradle of religious liberty, the home of "good old Brown."

## Brother Bailey, Come Down!

You said in the last BAPTIST if any of us think you are wrong, we must call you down. Well, I think you are, hence I call you down. You may be able to settle the matter in a little while and then go up again, but there is nothing like keeping one's word. Come down, Brother, and help a weak friend.

Your words concerning "church festivals" haven't the right ring to one who sees the matter from my view-point. If you are right, then I am wrong. If I am wrong, I want to get right. I contend that these modern church festivals, such as church suppers, church bazaars, cake walks, balls, guessing, posing, raffling, and the like, all belong to the same family, and that for a church to resort to these things to get money for any cause, is unscriptural. Now I am willing to grant that some of these things may be had with little or no moral evil attending them, except as they antagonize the Scriptures. There is no moral evil in sprinkling for Baptism—of course I mean by moral evil an act that degrades character—it is a mere perversion of Scripture, hence a sin of disobedience. The same is true of decent church entertainments. The whole business of church festivals—like sprinkling—is an attempted substitute for what God has plainly commanded.

We Baptists contend strenuously—and rightly so—that where God has given us a command to do any given thing in a given way, that that command forbids the doing of that thing in any other way—I know you will agree to that. If not, please let the sprinklers alone. We are not to take from nor add to the Scriptures. Besides, Baptists do not believe in the doctrine of "essentials and non-essentials." The doctrine of essentialism begins with Genesis, and goes through Revelation.

To the main question—Has God given any directions—either by precept or example—concerning the finances of His church? Is there a N. T. system of finance for N. T. churches, or were the Churches left to work out and operate a system of their own? I take it that He instituted a system of finances along with the institution of the church, and that the finances of the church must be the execution of that system, else there will be a crash. You had just as well undertake to run the U. S. A. government by means of festivals as to run churches—Governments were never intended to run that way—Are men wiser than God?

Now let us note the following Scriptures: "Let him that is taught in the Word communicate unto Him that teacheth in all good things." That means this: Pay the preacher for preaching—not for salvation. "He that giveth, let him do it with simplicity"—i. e., simply give—Read 1 Cor. 16:2, 2 Co. 8:3-4—Luke 21:1-4—What do all these Scriptures teach? That God's people are to give and pay straightout. They are



taught, they must pay the teacher. The poor are among them; they must give to them. How must they give? They must give voluntarily, regularly, and liberally—Believest thou these things? I know that thou believest.

Another step—Where are we to get that that we pay and give? Are we to go into business in the name of the church, or are we to follow our daily callings, take a part of our honest earnings, and pay it over to the Lord? If we go into business in the name of the church, we defraud the civil government, unless we pay a tax. Bad example for a church! It's a small matter, is it? "Tall oaks from little acorns grow." To be plain, there is nothing to justify and everything to condemn the practice, so prevalent, of our people making the church a party to making money for the church. Make money we ought, but we must make it of and in ourselves. We do not read that that poor church at Philippi gave a festival to get money for the poor saints—nor any other church for any other work. They gave as the Lord blessed them, and that was an end to it. Media sold purple, but not in the name of the church. You may sell eggs and cream, but keep the church out of the business. You may not sell in the name of the church, for you will do an injustice to your neighbor who is in the same business, and who can't offer the same inducement—paying a tax, and you none. The right way is the only way. I want to go on record as being opposed to these things.

S. W. SIBLEY.

#### "Washing Feet" Not An Ordinance.

The request comes for the writer to tell an inquiring brother, through THE BAPTIST, "why we, as Missionary Baptists, do not 'wash feet,' especially since having been told by the Christ that we ought to do it." The brother misses the point in assuming that we churches were told by our Lord that "we ought to wash one another's feet." John 13:14. The injunction comes to the individual Christian and not the church. Possibly the idea of washing feet as a church observance would never be thought of today had it not been practiced for centuries by the church of Rome, as an ecclesiastical rite. (See Bingham's Antiquities.) It still has an ecclesiastical significance as practiced in St. Peter's at Rome.

The following considerations keep us from so regarding it: (1) The act was a common social custom, in Eastern countries, performed by a host, or his servant, expressive of hospitality to his guests. It was no empty form, but was a needed service, inasmuch as the sandals worn did not sufficiently protect the feet. I Sam. 25:41; Luke 7:44. (2) Had it been designed as an ordinance there would almost certainly have been some allusion to its obligation or observance, as such, in other New Testament writings, or some trace of its observance in apostolic times, found in ecclesiastical writings. (3) I Tim. 5:10: "If she have washed the saints' feet," proves that Paul did not regard it as an ordi-

nance. The apostle is giving Timothy instruction as to the class of church widows that should be enrolled as worthy of the church's support. Among other qualifications they must have washed the saints' feet. Now if this had been an ordinance, its observance would have been taken for granted, without any special mention, as baptism and communion evidently were. As an act of Christian hospitality, expressive of love and humility, it had its moral value, but no ecclesiastical significance.

What then did our Lord mean by such an injunction to His followers? Simply that we should do any needed service, however menial, even to taking a servant's place and washing a brother's feet. Luke gives the key to our Lord's words, when he tells us, in connection with his account of this sacrificial meal, that there was a strife among the apostles as to who should be greatest. Possibly it was precipitated by a wrangle about places of honor at the table. How out of harmony with the Savior's spirit of humility and self-sacrifice, as the bitter cup of agony already touched His lips! He had been so long time with them and yet they had not understood. His grief is too poignant for words. He rebukes them by getting up from the table, taking a servant's place, and washing their feet, which were doubtless soiled by the walk from Bethany. He gives them an example, verse 15, in humility. Dr. Broadus says, "To manifest humility by a ceremony is almost a contradiction in terms." Dr. J. B. Gambrell tells of being entertained once in the home of Dr. Broadus. On waking in the morning he found his host shining his shoes with his own hands. This is an illustration of the spirit which our Lord intended to inculcate by his words. The symbolical import attached by our Lord to the act, verse 10, has no more ecclesiastical significance than eating or drinking has.

W. F. YARBOROUGH.

#### A Request and a Promise.

DEAR EDITOR:

When we met, a few days ago, you said, "Start that quill and give us an article for the paper." I promised, and yet I have some misgivings, especially when I think of what one of our eminent statesmen once said about writing for the papers. His observation was something like this: Of those who take the paper about half will read the article; of the half who read it, about half will understand it; and of the half who understand it, about half will believe it; and of the half who believe it, about half will conclude they know more about it than the writer. I have lived long enough to be convinced that such, alas, is the fate of much that goes into our papers.

But in keeping my promise, what shall I write about? "Something that will do good if only the very few read it," you say. Well, to begin:

#### CHURCH ENTERTAINMENTS.

"Is it wrong to have entertainments for the church of any nature?" This question claimed your attention in THE BAPTIST of the 12th inst., and is answered in part as

follows: "We know that there are some people who make a mighty hue and cry over this sort of thing, but that never proved that it is 'wrong,' nor does it prove that it is right. Some will grumble if you do, and some if you don't. If a man should run a private stand and give the proceeds, or any part thereof to the church, nobody would object. Then why should the objection be made, when a number of persons come together for a night or an afternoon, run such a stand, and give all the proceeds? It is the abuse of the thing that hurts, we are inclined to think; but it is better to overdo a good thing than not do anything at all. . . . But of course there is a more excellent way to raise money for the church."

No little surprise is felt on reading the above when one reflects that an editor with your usual clear-headedness and heart-decisiveness should see "the thing" in a light that makes it mighty near right, and mighty near wrong. I have been wondering how the party who asked the question thinks about the matter now. I conclude that as an advocate of bazaars, suppers, etc., she is delighted with your view of it. If not an advocate, she gets some comfort from the thought that you know there is a better way and, as a matter of course, every good Christian desires to walk in that better or more excellent way. What a pity that leaders of thought and of the people do not insist on the unquestionable way!

You say, "If a man should run a private stand and give the proceeds, or any part thereof, to the church nobody would object. Then why should the objection be made when a number of persons come together for a night or an afternoon, run a stand and give all the proceeds?" (Italics mine.) This is the old threadbare and fallacious argument. Is there no difference between the individual act and that of a number of persons? The individual who sells milk, butter, cotton, lumber, etc., does so without church authority or endorsement; he does not pose as a church member to barter and sell and make gain. On the other hand, "the number of persons" go out in the name of the church, by her authority and endorsement. If they do not, then the church should not receive the money, and should call the parties to account for letting down her standard in such a worldly way. All of these church entertainments are conducted in the name of some church—some local church gets the credit or discredit of "the thing," and every patron believes that his patronage is a favor appreciated by the church as such. Now here is the point. The church is the Body of Christ. He is the Head of that body. The "some persons" going out in the name of the church are, therefore, going, presumably, by the direction of the Head. Now has it come to this, that my Lord and Master—the great Head of the church, is a mendicant and must appeal through His people—the "some persons"—in their collective or committee capacity—to the world of unbelievers, skeptics and infidels, to come to His support? It places

Him in the ridiculous light of saying to the world, "My people do not support my cause; they do not give of their individual earnings that per cent that should properly go into my treasury. I must call upon you non-church goers, and non-church lovers and even upon my avowed enemies to come to my relief. My people will attract you by their flaming placards given in the name of my church. They propose to furnish the fun element to your satisfaction, and will sing for you the 'coon songs from coon town.' They will provide for the tastes of the idolatrous gourmand, and all shall be done without the most far away thought that there is any Christ in it. Only come and bring your money, and our festival will be a pronounced success. You will not come up to my standards, I will come down to yours, while my people play the role of making me appear as a pauper."

Now, logically, that is just what church entertainments mean. As an individual, I do not, in my transactions, hold up my Lord as a pauper, appealing to people to come and patronize me for His sake. The entertainments do that. "Woe to them that go down to Egypt for help." I don't wonder that the churches, nowadays, have such little power for good. They have become adulterous in their worldly relations.

Then you say, "It is better to overdo a good thing than not do anything at all." There is some more of your "short comings." Who said "the thing" was a good thing? Did Christ and His apostles by the remotest hint in precept or example say so? My system may need medicine. I may be advised to take medicine that the best physicians would not prescribe, and now because, maybe so, that doubtful medicine will do me good I must take too much of it rather than not take any at all. Oh, my brother, let's get our eyes as Baptists—the followers of Christ—fully open. Open not only to a baptism that is Scriptural but to all Scriptural church work. God bless you and help you and all our churches to stand for the unflinching truth and right.

I. H. ANDING.

#### A Good Fifth Sunday Meeting.

The churches at Concord and Anding united in holding a meeting at Anding and invited Brethren S. G. Cooper, Judge Coody and R. A. Cohron to go over and help them. The morning was occupied in discussing missions and church work. The evening was taken up in considering the method and work of our Mission Boards, and the helpfulness of THE BAPTIST as an agency in our religious life. The day was filled with earnest work in the cause of our Lord, and everybody seemed to be well pleased with the forward movement that was given to the Lord's work among the people. These two churches have each given largely more to missions during the year than had been given by the same people in any previous year. After building and paying for a new house of worship, the Anding Church had recently made a contribution of \$50 to State missions. The Anding Church is the this year's

daughter of the Concord Church, but after sending off eighteen or twenty members to form the new body the mother church is more vigorous and doing a larger work for Christ. We didn't know how to close the meeting without taking a collection for missions, so upon the request being made we soon had in cash \$19.05 for State missions and \$5 for foreign missions from Anding and \$5 for foreign missions from Concord. A bountiful supply of the choicest food had been prepared by the sisters for the waiting crowd and tired speakers.

R. A. COHRON.

#### Columbus.

During the second quarter which closes today our church, and the different departments, has done some excellent work. The Sunday School has been large. The teachers have been earnest and faithful. The annual picnic, under the admirable management of our efficient superintendent, J. A. Goree, was all that could have been desired. We went to the A. & M. College where we were met by President J. C. Hardy and his accomplished wife who showed us much kindness in many ways. Bishop M. K. Thornton, of Starkville, with his better half and a goodly number of the "elect ladies" of his church joined us and added greatly to the pleasures of the day.

The gracious meeting in which Bro. McComb did the preaching was held in the quarter just closing. We yet praise the Lord for His goodness to us at that time.

Though the weather has been quite warm of late our congregations have kept up remarkably well and the spirit of the services has been delightful.

The prayer meetings this quarter have not only been well attended but a deep spirituality has obtained and our people have rejoiced together in the "sweet hour of prayer."

The B. Y. P. U. has by no means surrendered to the heat of summer. The most active young men and women of our church are members of the Union and greatly enjoy their meetings, which are held every Sunday afternoon.

The Armstrong Society, while not holding regular meetings during the summer, is in close touch with all the work and has recently made a contribution of \$15 to State missions.

Our financial statement for the quarter is about as follows:

State missions.....	\$100 00
Church building.....	97 00
Expenses of meeting.....	134 00
Pastor's expenses to S. B. Conv'n.....	32 00
Paid blind brother.....	11 00

Total.....\$374 00

Besides the above all current church expenses have been paid promptly each month. We thank God and press on in the work.

A. J. MILLER.

June 30, 1902.

If your paper is late arriving at your office, or there is any other irregularity of any kind, write us a card, stating definitely what the trouble is.

#### The Carpenter Baptist Church.

This church was organized on the 26th of June, 1902, with nineteen members. Brethren S. R. Young, Bryan Simmons and R. A. Cohron, neighboring pastors, were invited to meet a number of the members of the White Oak Church, who had obtained letters of dismission from that church with the view of organizing into a separate body, and, if it was thought advisable, to assist them in organizing themselves into a church of Jesus Christ. Rev. S. R. Young was elected to preside over the meeting as moderator and Bro. W. W. Brashears was made clerk. The letter containing twenty names of the White Oak members was read, nineteen of these persons were present, adopted the Articles of Faith, Church Covenant and Rules of Order usually held and practiced by Missionary Baptists and gave the hands of church fellowship to each other upon which by vote of the council the body was declared to be a church of Christ. Bro. Bryan Simmons was elected pastor, Bro. W. W. Brashears was elected deacon and Bro. Pittman was chosen to be clerk. After this a sermon was preached by R. A. Cohron and the meeting closed with prayer by Bro. Young.

The church begins with good cheer and hopefulness for the future. The church is planning to build a house of worship during the fall and winter.

R. A. COHRON.

#### At Anding.

Another great day—not especially in money, but in instruction. Bishops Cohron and Cooper, S. G., gave us the best they had; and Judge Coody, of Phoenix, also. Hundreds of people came from hills and valleys, hamlets and towns, and all were edified and made glad.

Missions and THE BAPTIST mainly engaged the day.

Some, remembering \$50 for State missions on church dedication day, and \$90 for same at Concord June 1st, thought it not well to take a collection now, but the collection was taken and \$29, and more, are on their way to the hand of Bro. Rowe.

We are glad the fifth Sunday came to us.

J. E. PHILLIPS.

#### Notice.

The clerks of associations and churches throughout the State are requested to forward the names of all delegates to the State Convention at once to Mr. J. D. Peacock, so that the list of assignment to homes may be made up and the parties notified.

B. P. GOOCH.

Clerk of the Water Valley Baptist Church.

#### Ellisville.

DEAR BRO. BAILEY:

Bro. Bowen and his people are in the midst of a gracious revival. Ninety-one people stood for prayer last night. Forty have joined up to date. Noble pastor and loyal church.

W. A. MCCOMB.



## Appropriate Giving.

BY REV. J. E. LAWRENCE, M. A.

[Address delivered at the Sunday during Mission week, and ordered printed by the Church.]

The Christian's God is a benevolent God. His hand is forever stretched forth to help, and His storehouse continually ransacked for the richest gifts. For man he made the world and all that in it is. His greatest gift is the gift of His Son for the world's salvation. This Son brought to the world the divine message. It is more blessed to give than it is to receive.

To my way of thinking three things are essential to appropriate giving:

### I. A PROPER MOTIVE.

From an ethical point of view the moral quality of all conduct is determined by the motive from which one acts.

*Pens upon de spirit, and you goes, and does it in.*

This is the doctrine which Jesus taught. He condemned the Scribes and Pharisees because the motive which inspired them in their religious life was not a proper one. What then should be our motive in giving?

1. We should not give for display. Jesus says: "Do not your alms before men to be seen of them. Sound not a trumpet before you when you go out upon missions of philanthropy and love. Publish not your liberality abroad."

I fear that we sometimes care more for the opinion of men than we do for the opinion of God. When we give it is with the thought of securing glory to ourselves and not from a sense of religious duty. Oh how low is that charity which has only the praise of men for its motive. The giver cankers with the mould of selfishness.

2. The motive should not be denominational pride simply.

Do not understand me to say that we ought not to have denominational pride. Surely we ought to be proud of the history of our churches and support them in the grand undertakings of the present. But the reason for this support should be because Jesus is in the movement. I am afraid that there is today too much church-anity. The competition of the churches is in too many instances the incentives to activity. Such a motive is beneath the dignity of a Christian.

3. What then is the true motive? What principle underlies the whole scheme of benevolence as taught by Jesus? Christ hung the law and the prophets upon two hooks—love to God and love to our fellow-man. Upon these two hooks we hang the whole theory of giving.

Love to God unlocks our hearts so that we will give all that we are and all that we hope to be in the extension of His kingdom. It was God's matchless love that gave Christ to the world. Such love begets love. "We love Him because He first loved us." And as we love Him, then we will love His work. Then we will give, that "His kingdom may come and His will be done on earth as it is done in heaven."

Love to our fellow-man should drive back the bolts of hardness and selfishness and throw wide open the door of sympathy and love. It is one thing to throw a coin to a beggar; it is quite another thing to enter into sympathy with the beggar, to put hope into his bosom, courage into his heart, and by showing him that you believe in him, get him to believe in himself.

I am sorry for the man who cannot sympathize with the world—who does not love it. That heart must be hard indeed which is not touched with the sorrow and misery, and woe, and squalor, of the world. Who, living in luxury can pass by the poor wrecks of humanity whom misfortune and adverse circumstance have thrown into the groove of failure, and not be constrained to help? Then love the world. Let your sympathy go out toward it. Let every act of beneficence be inspired by the desire to help earth's misfortune-stricken sons.

II. IN THE SECOND PLACE THERE MUST BE A PROPER OBJECT.

I leave it for your pastor to present the different objects fostered by the church. They are all worthy and should be supported. But we have the claim of missions before us this week, so with your permission I will offer two or three reasons why missions is a proper object for Christian giving. I speak of missions in the broad sense of the term including all the branches, home, State and foreign missions.

1. I would call your attention to the fact that missions is founded upon the authority of Christ. It was Christ who said, "Go ye into all the world and preach my Gospel to every creature." This command is now sounding in the ears of the churches. And yet when some are called upon for aid in this great work they tell us that they do not believe in missions, just as though they had a right to place themselves upon the seat of judgment and pass upon the commands of God.

2. I call your attention to the example of the first churches and the apostles. There is nothing more heroic than the struggle of the apostolic churches to send the Gospel into all the world. Read their history. Their very being pulsates with a missionary thrill and impulse. They put themselves into saving touch with the world and as a result more was done in the first three centuries, comparatively, in the fulfillment of the great commission than has been done in any ten centuries since.

3. I call your attention to the benefits you confer on mankind by giving them the Gospel. The Gospel is the world's great civilizer. Carry it to the teeming millions of the Orient, and under its influence the mighty men-made systems will pass away like the mist which rolls up the mountain side before the rising glories of a summer morning, while the land on which it rested, shining forth in all its loveliness shall, from its numberless habitations send forth the high praises of God and the Lamb.

Solemn as the thought may be, the heathen millions dying in their present state must be exposed to all that is awful

in the wrath of Almighty God. Do you believe that God sent His Son to save the world? Then carry to those who are perishing the news of this salvation.

4. I call your attention to the fact that Jesus is today at the right hand of God, not only interceding for us, but also expectantly waiting until His enemies shall be made His footstool.

The earth belongs to Christ. We are His soldiers, His army of conquest. He taught us to pray and work that His kingdom might come and His will be done on earth as it is done in heaven. God forbid that we should prove truant to our trust.

### III. IN ORDER TO HAVE APPROPRIATE GIVING THERE MUST BE A PROPER AMOUNT.

How much ought I to give? This is a difficult question to settle. Some settle it by not giving anything at all.

1. I answer the question negatively.

You ought not to give as little as you can, satisfying your conscience with the thought that you have given something. This matter of giving is not accidental in the economy of grace, but fundamental. It is not something to be dodged—a necessary evil of organized Christianity as some seem to think, but a duty Christ has imposed upon every Christian.

You are not to give only that which you do not need. I heard of a good woman who, during denial week, denied herself of butter. Butter was worth twenty cents a pound. But during that week she bought an expensive gown, a fine pair of boots, and spent an evening at the opera. All this for herself and twenty cent butter for Jesus. No, not this kind of giving.

2. How much must I give? Turn to the Bible and let that answer. I find that God required the Jews to first give the first-fruits of their fields and their flocks; in the second place, they were to give to the Levites a tenth of all the products of both; in the third place, they were to consume another tenth in charity feasts; in the fourth place, they were to offer many expensive sacrifices, some fixed by law and some voluntary. Besides this they were to give every seventh day and every seventh year wholly to the Lord. This page God wrote and hung out from the heavens centuries ago and it is hanging there today. How much must I give? With these facts before us it seems to me that we cannot think of giving less than one-tenth of our gross income. God has nowhere said that we could give less. He has often commanded us to give much more.

When we shall begin to do the right thing by God in this matter of giving, then will Zion begin to possess the earth. The nations will begin to wake from the sleep of a hundred ages. The darkness will roll upon itself and pass from a thousand lands. The Gospel will silence the clamor of arms and call into life a thousand budding charities. On the eastern breezes will be borne the song of new born nations. Ascend the Alps and you will see the darkness retreating from the Papal world; ascend the Andes and you will see South America and the islands of the Pacific one altar; as-

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cent the mountains of Thibet and you will hear from the plains of China, and from every jungle and pagoda of Hindoostan the praises of the living God.

"The dwellers in the vales and on the rocks  
Shout to each other; and the mountain tops,  
From distant mountains catch the flying joy;  
Till nation after nation caught the strain,  
Earth rolls the rapturous hosannas round."

## Confederate War Reminiscence—A Memorable Prayer Meeting.

There were a number of Christian brethren of several regiments who were so bound in a bundle of Christian love and whose fellowship for each other was so sweet, that it sweetened the bitter cup of our soldier hardships and dangers. The recollection of it today is like perfume from the garden of Paradise, and my heart swells with holy delight in anticipation of a reunion with those Christian veterans in that better country where "the Lamb which is, in the midst of the throne shall feed them and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

It was our custom to meet as often as the condition of things would allow, and sometimes hold prayer meetings. These were hallowed spots along the hard and tiresome march, but as it was with Jacob at Bethel, weary in body and destitute of temporal comforts, we had Christ with us and our communion with heaven was delightful.

While the forces of General Johnston were being concentrated at Resacca, Georgia, to oppose the advance of General Sherman, my brigade arrived on the ground, my regiment being the last of the brigade to arrive. About dusk and while I was standing by a little fire and trying to rid my shirt of vermin (I had but one shirt) which infested the army at that time, one of the brotherhood approached me from my rear and laying his loving hand upon my bared shoulder said, "We are going to hold prayer meeting over yonder in the woods. Put on your shirt and come with me." I did so and we entered a thick wood which seemed to lay between our and the enemy's lines. About twenty-five were gathered. Some of the beloved were not there. A little fire was kindled of dry brush in order that our leader might read God's Word and line the hymns we sung. (If our Christian brethren of the Federal army across the way had known of this meeting and could have met with us and mingled their songs and prayers with ours what a glorious spectacle that would have been.) We sang and prayed for some time, and then an address from the brother who led, a sergeant of the 12th Louisiana regiment. How earnest and solemn were his words of encouragement and comfort in the face of bloody carnage. I shall never forget his facial expressions and closing words. He closed with about these words: "Beloved brethren, we will doubtless engage the enemy in battle tomorrow, and it is probable that some of us will fall; but blessed hope, that, though we fall we shall arise again at the resurrection of the last

day. Comrades, we may never meet again on earth, but we will meet in heaven. Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

The "amen" was said and we separated, each of us passed out of sight of each other as we wended our way through the darkness to our several encampments. That was the last prayer meeting we ever held. We never met again. The next day the forces of Sherman rushed upon us and the battle was joined, which waxed long and severe. Just how many of the brotherhood were killed and wounded in that battle I never knew. From that time onward it was fight, fight, while one after another of that saintly band gave up his spirit, and when all was over I did not know of a half dozen who survived. One of the survivors was J. W. Howard, 9th Arkansas regiment, who called me to the prayer meeting that evening at Resacca. He and I each carried nearly an ounce of Yankee lead in our bodies. We both became ministers of the Gospel. He was for years the pastor of the 2nd Baptist Church, Columbus, Georgia. Another was Professor and Brother John J. Thornhill, the sweet singer of Pearl River county, this State.

The soil of Georgia and Tennessee contains the precious dust of these sainted ones, while their happy spirits sweetly rest in the presence of Him whose smile is heaven.

In conclusion. Has it not been demonstrated in life that affluence and ease are not conducive to spiritual growth, nor to a full enjoyment of communion with God? But that the sweetest seasons of communion have been enjoyed amidst suffering and poverty and sorrow and danger? It is at such times that the soul of the Christian feels the greatest need of God and yearns for help and comfort and humbly draws nigh to Him, and God meets His longing, trustful child and blesses Him graciously. "As one whom his mother comforteth so will I comfort you and ye shall be comforted in Jerusalem."

O. D. BOWEN.

Ellisville, 1902.

## Baptism.

"As the profession of a spiritual change already wrought, baptism is primarily the act, not of the administrator, but of the person baptized. Upon the person newly regenerated the command of Christ first terminates. Only upon his giving evidence of the change within him does it become the duty of the church to see that he has opportunity to follow Christ in baptism. Since baptism is primarily the act of the convert, no lack of qualification on the part of the administrator invalidates the baptism, so long as the proper outward act is performed, with intent on the part of the person baptized to express the fact of a preceding spiritual renewal."

If baptism be primarily the act of the administrator or of the church the invalidity in the administrator or the church renders the ordinance itself invalid. But if baptism be primarily the act of the person baptized—an act which it is the church's

business simply to scrutinize and further, then nothing but the absence of immersion or of an intent to profess faith in Christ, can invalidate the ordinance."

"Whenever it is clear, as in many cases of Campbellite immersion, that the candidate has gone down into the water, not with intent to profess a previously existing faith, but in order to be regenerated, baptism is still to be administered if the person subsequently believes on Christ. But whenever it appears that there was intent to profess an already existing faith and regeneration, there should be no repetition of the immersion, even though the ordinance had been administered by the Campbellites." (Strong in systematic theology.)

Now, if Dr. Strong's position is correct as to Campbellite baptism, it is also applicable to all other denominations, if they shall chance to baptize (immerse) upon a profession of faith. Hence all persons applying for membership in Baptist churches, who give satisfactory evidence of having been immersed upon a profession of faith, should be received without baptism. Would such a practice be Scriptural? Would a Baptist church in Mississippi holding and putting into practice such views be accounted as in good fellowship with sister churches? Will some brother please answer through THE BAPTIST?

W. S. VARNADO.

Port Gibson, Miss.

## Baptist State Convention Railroad Rates.

The Baptist State Convention will be held at Water Valley, Miss., July 11th to 14th next. All railroads in Southeastern Passenger Association will sell tickets to delegates and visitors at a rate of one and one-third fare for the round trip on the certificate plan. I will be pleased to send a circular of information and a blank certificate to every one who expects to attend the Convention, upon receipt of a self-addressed stamped envelope. Every year a number fail to get these certificates at starting point. I have been furnished with a supply and every agent is required to fill out one when requested to do so.

Write me if you expect to go, and enclose a stamped envelop.

L. S. FOSTER.

Jackson, Miss.

## Notice.

If you expect to attend the Mississippi Baptist Convention at Water Valley, July 11-14 prox., drop a card to Rev. L. S. Foster, Jackson, Miss., and he will send you a certificate from the S. E. Passenger Association, and give any other information desired. Bro. Foster is the very efficient corresponding secretary of the Convention, and makes rates with the railroads, and delights in serving the messengers to the Convention. E. E. THORNTON.

We call special attention to the meeting of the Woman's Missionary Union, at 4 p. m., Friday, July 11th, at Water Valley. Let all our ladies who can, attend this meeting. See program, on Woman's page.

THE BAPTIST.



## COLLEGE COLUMN.

BY W. T. LOWREY.

We have landed, thank God! How sweet the breezes smell as we stand on solid earth and breathe the scent of flowers. We have had a long battle with boisterous billows, but we have landed, thank God!

This is July 1st! Success is ours! I feel good!

THE BAPTIST has been our friend from beginning to end. Thank God for such a paper with such an editor. Let everybody take it, pay for it, read it, and our cause will prosper.

Water Valley wears the wreath—\$5,213.00 is her record. The Jennings firm increased theirs to \$4,000, Capt. Z. D. giving \$2,500 and A. E. giving \$1,500. If I mistake not these are the two largest single gifts by individuals since the war. The rest of the church rallied nobly to these noble givers. The collection was delightfully spiritual. There was no high pressure. When it was all over Pastor Shuck said, "I told you I had the best church in Mississippi!" I replied, "I believe it now." Yet there are wealthier Baptists in Mississippi than Jennings & Son, and there are five or six, if not twelve or fifteen more wealthier churches in the State than Water Valley. Oh! what might we not accomplish if only we had the spirit! Pastor Shuck sends me two dollars to pay one woman's subscription, and writes: "This is the largest amount given." God bless those who do their best, even though it be small. There are 25,000 Baptists in Mississippi who gave nothing but who could have given two dollars each cash more easily than this noble woman. Oh! it makes a man glad he's a Christian to spend a Sunday with the Water Valley Baptists. I love them! Deep down in my heart I love them. They are self-sacrificing like the Savior.

There are a good many in various churches and communities who have made subscriptions but who have failed to put them into notes or cash. Let everybody attend to this at once and we will make the success still larger.

I am just in and have not had time to read the letters that have come in during the last week. My secretary has answered them. Thanks to all who have helped. I wish I could write each one a personal letter.

I owe new gratitude to A. B. Hicks for work at Belfontaine, J. B. Quin for work at Little Springs, E. B. Chapman for work at Jones Bayou, J. M. Boles for work at Tangipahoa, S. M. Ellis for work at Terry, and others. Thanks, friends, many thanks.

Boys next! Let us have 300 boys next session! What say the friends of the institution? Let everybody work for boys. Let us crown this financial advance with the finest attendance the College ever had.

Let those who have given work for boys!

Let those who have not given work for boys!

Let everybody work for boys!  
Send us names for catalogues!  
Boys next! Let everybody say so!  
Amen!

Yours for larger things,

W. T. LOWREY.

## To the Children.

NO. XIX.

## DEAR CHILDREN:

When Gen. Bragg started South with his army after the battle of Perryville the Union army started south too but by a different road. The objective point of both armies seemed to be Chattanooga. Bragg won the race this time, even going beyond Chattanooga and meeting the union army at Murphreesboro where another great battle was fought on the last day of December, 1862. About 30,000 men were killed and wounded in this battle. I again escaped unhurt, but badly scared. The morning of the first of January 1863 was exceedingly cold, and there was a very heavy frost on the ground. I walked over a part of the battle field and saw many dead Yankees; from some of these corpses the clothing had all been taken except the underwear, and the poor fellows were stiff, and cold in death, lying on the frozen ground. Our Colonel was killed and our Captain was shot through both thighs and lay in the woods all that bitter cold night and came near freezing to death. He died a short time after the battle.

After the battle of Murphreesboro our army fell back to Shelbyville, where we stayed until the following spring.

Our quarters were tents. About 8 or 10 men occupied one tent. Many of the boys made little chimneys to their tents and when the weather was bad, had fires under the tent. We did our cooking in front of the tent. Our cooking utensils were a camp kettle and a skillet or frying pan. We boiled our beef in the camp kettle; when it was "done" we put enough meal or flour into the kettle to thicken the soup. We would then gather around the pot and eat our soup with large spoons. One day the dish rag (an old greasy thing) was lost and after getting to the bottom of the soup the old dirty rag was found in the bottom of the kettle. The only loss sustained was what little soup the rag absorbed. Of course the good boiling partly cleaned the dish rag. Sometimes we drew bacon and then used the skillet.

One night after a hard day's march, hundreds of bright fires were blazing and sparkling up and down the line when some of the boys were frying their meat to get grease to make up the dough. I took the buckets and went for water, when I returned just as I was about to set my water down I stepped into our skillet of grease. Of course I did it accidentally. The many bright fires partly blinded me. The boys fussed at me a good deal, but the whole thing was so ludicrous that we all laughed heartily, waited awhile for the heaviest dirt to sink, and then—quietly

July 8.

1902.

THE BAPTIST.

THE **JONES-KENNINGTON**  
DRY GOODS CO.

## OUR SECOND ANNUAL SEASON'S END SALE.

The much-inquired after and eagerly-watched-for BARGAIN EVENT to which all Jackson and surrounding towns and country turn out will positively open

### Saturday Morning, June 21st, at 8 O'Clock,

AND WILL CONTINUE

MONDAY, JUNE 23,  
THURSDAY, JUNE 26,

TUESDAY, JUNE 24,  
FRIDAY, JUNE 27,

WEDNESDAY, JUNE 25,  
SATURDAY, JUNE 28.

This is the second time we have given the Season's End Sale in Jackson, and if you wish to contemplate the enormous savings you can make, just ask your neighbor about the Season's End Sale of 1901. For the 1902 Season's End Sale we have prepared as we never prepared before.

It is the End of the Season, with the Manufacturer, the Importer and the Wholesaler. They are sacrificing their Stocks of Summer Goods and turning their attention to Fall and Winter business. Our buyers have secured

### Thousands of Dollars Worth

Of Dress Goods, Millinery, Ribbons, Undermuslins, Corsets, Fans, Hosiery, Clothing, Shirts, Underwear, Hats, Shoes, etc., at from forty to fifty cents on the dollar. These immense purchases, together with the entire wholesale stock of Jones Bros. and our own magnificent stocks will be included in the Gigantic Season's End Sale. No mail or telephone orders will be filled, no goods will be charged, sent C. O. D. or exchanged during this sale. Come in person and see the thousands of bargains for yourself.

made up our dough, and baked our biscuits in the same skillet and all went merry as a marriage bell. At another time after the beef had been cooked and the soup thickened, one of the boys spit into the kettle. It was dark and of course he could not see the kettle. Well, there was some debate and hesitancy about eating this mess; but it was that or nothing: so after dipping out two or three spoonfuls where they thought the sputum was, the kettle was soon emptied by the hungry crowd. I wish to state that I was not present at this meal. Where do we find "There is death in the pot"? and who healed the pottage?

UNCLE GEORGE.

#### Notice.

All who expect to attend Baptist State Convention—either as visitors or messengers—are earnestly requested to send names to J. D. Peacock. We are going to do all in our power to make your visit pleasant and your comfortable. To do so it is necessary to know how many guests we are to entertain. We want a great convention, and especially do we want more laymen present and all the preachers—nor do we want the ladies left behind. Come on, all of you, and share the best that we have.

In case any messenger or visitor finds out that they cannot attend—after having sent in their names—please notify Mr. J. D. Peacock at once so that homes may be

given to others.

The chairman of the reception committee, A. E. Jennings, is seriously considering whether any messenger or visitor will be "received unless they show satisfactory evidence that they have at least \$1.00 cash to put in our annual convention Orphanage collection. We need money. All bring \$1.00 or more.

A. E. JENNINGS.

Lasting Hymns, by Lee & Cates, will fill the bill. We keep them.

#### A Correction.

An article in your paper, "Influence the Wrong Way" does my daughter, my wife, and myself an injustice. There was no punch, or any alcoholic, malt or vinous spirits served. Pure Arundel Lithia water, Huggers cream and strawberries, pine-apple sherbet, and cake was served. We "touch not, taste not, handle not" the unclean article, and would not think of handing young men or young ladies their first or any intoxicating drink. In your next issue will you please correct the error?

M. J. LOWRY, M. D.

We cheerfully publish above correction. As stated in the article referred to, it was an extract from the "Society Notes" in the Times-Democrat of June 1st. We are sorry the reporter from Meridian made a false port. We beg the pardon of Dr. Lowry and family for any injustice done them—Ed.

#### Blue Mountain.

The Peabody State Normal opened here last week with more than two hundred present the first day, and this number has been increased to about two hundred and fifty, and will doubtless go to three hundred within the next few days.

There is not a better place in the State for such a school than Blue Mountain, with its hospitable homes, comfortable college buildings, shady campus, and refreshing springs. The Normal has an excellent faculty, and a fine body of teachers who show much enthusiasm in their chosen profession.

J. N. McMILLIN.

Blue Mountain, June 28, 1902.

We have just received a copy of the Annual Register of Mississippi College, sixtieth session. It is well-gotten-up, and is ready for delivery upon application. Let every boy in the State who contemplates attending college next session, write for a copy. It is felt that the college is going to be in the best condition of its history for first class work. Read its large display advertisement in another column. Get ready now for the opening in September.

Our "Excuse Column" for those who do not attend Sunday School is not filling up fast. There are just 75,000 of you, brethren and sisters; quite enough to run a full and interesting column. So just speak right out, will you?

#### Board Meeting.

A meeting of the Board of Trustees of Mississippi College is hereby called to be held in the Presbyterian Church at Water Valley, Mississippi, on Thursday, the 10th of July, 1902, at 10 a. m. As matters of importance will be before the Board, a full meeting is much to be desired.

T. RATLIFF, Pres.  
Raymond, Miss., June 30, 1902.

#### THE CONVENTION.

This body will meet with the Baptist Church in Water Valley on July 11th, at 10 a. m.

The Historical Society will meet on Thursday evening at 8 p. m. the 10th of July.

Let all fix these dates in their minds.

#### The Historical Society.

Is it dead? Suppose we dispose of its remains Thursday night before the Convention at Water Valley. No announcement or suggestion has been made. How would it do to turn it over to a standing committee of the Convention to report annually and give all its effects to the State Convention Board to be looked after for future? And then, can we make way for a minister's meeting? Is something that the brethren want. I fear that only five paid their dues last year. It seems we don't want this much.

A MEMBER.

#### The Mississippi Baptist Historical Association.

This association will meet in Water Valley Baptist Church on Thursday night, July the 10th. Dr. E. C. Johnson, President of Hillman College, Clinton, Miss., will deliver the annual address. Let all who possibly can, attend. We are sure to be entertained and benefited. Dr. Johnson never consents to do anything unless his heart and mind are in it, therefore we shall hear something helpful.

E. L. SASSON, Ch'r. of Com.

#### Hattiesburg.

I think you misquoted me in this week's issue. Our debt is "provided for" but not yet paid. The money is being collected pretty well as far as I can see the people. We have at this time about \$1,000 still to collect. It is subscribed. We are gathering it right along. We hope to announce shortly that our church debt is "paid."

Yours, J. P. TROTTER.  
Hattiesburg, June 28.

#### Pickens.

DEAR BRO. BAILEY: I am proud of our old charge. Pickens is not one whit behind the best of them. She puts down \$16.50 (notes and cash) for Mississippi College endowment.

No telling what she would have done if the incomparable President Lowrey had been there to encourage and enthruse. I am grateful for the interest in our college work. Success shall crown the undertaking.

Respectfully,

C. T. KINCAID.



## THE HOME.

## Life.

Life is not all that we would have it, nay, so much of error lingers in our thought, so much of peace is lost in the strife, so little that we wish to be free there; And yet 'tis sweet to be in the future's tears.

To cling to our ideas, and fair, To know the bliss of peace, duty, love, Though we must bear our red thorns pierce us through.

Life ne'er may be that home had painted, The uncooled fever of a golden wound, The lingering shadow of an ancient wrong Has made the cross a emblem of the crown, And yet how sweet to dwell in the gloom That fair would wane in its somber folds, To taste the joy of peace, duty, love, That crucifixion offers to the soul.

EMORY H. GIBSON.

## A Fair Exchange.

Barbara was sitting on the window looking out, and Dolly was standing in the room looking in.

"Come out and play with me," said Dolly.

"Mother says I must stay in," said Barbara, without looking up, "you come and look at my book with me instead."

"Mother says I am to stop out," said Dolly, "what a bother it is."

"How horrid," said Barbara. "I'd ever so much rather be out in the snow; and just think, there's a most lovely snow there. Oh, if only I could come out."

"It isn't much of a side," said Dolly. "It's all over snow. I'd rather be in the fire with a book."

"Oh, Dolly," said Barbara, "if only your mother were mine, I should be in the fire."

"Well then, let's change," exclaimed Barbara excitedly.

"Change!" cried Dolly. "What do you mean? Change mothers?"

"Yes," cried Barbara. "You shall have mine, and I'll have yours and come out and bow the hoop there in the snow."

"Oh, how lovely," cried Dolly; "don't you suppose they'd mind?"

"Oh, no," said thoughtless Barbara; "we're just about the same size, and I won't make any difference to them. Come round to the front door, and I'll let you in."

"Here you are," cried Dolly in

Frank A. Floyd

The above signature on the wrapper of every bottle of the genuine OWENS PINK MIXTURE—the baby's friend from birth until he has his teeth. All druggists.

high glee, as Barbara opened the door; "you'd better take my coat and hat, and I'll have your pinafore, and here's the hoop."

"Oh, this is splendid!" said Barbara, her eyes sparkling with fun, and she slipped on Dolly's things. "That's it, here's my book. Do you like fairy tales?"

"I should think I do," said Dolly; "my mother—no I mean your mother—doesn't let me—you—me read them much. Oh, so confusing, but you know what I mean."

"Yes, I know," said Barbara; "you mean my mother."

No, I don't," said Dolly in a great hurry, "I mean my mother—my own real mother."

"Yes, of course," said Barbara; "but she's my mother now, and your mother likes me—no, I mean you—to read fairy tales. It's quite simple. Good-bye. Shut the door after me, and if your—my—I mean all our mothers want to know how it is, of course we can explain."

An hour passed, and Barbara out in the square began to find it rather dull work bowling the hoop alone.

"I wonder how Dolly's getting on," she said to herself. "I expect mother's up in the nursery by now, having tea with her, and thinking it's me! Oh, I believe I wish I hadn't changed." And two big tears filled her eyes at the thought of dolly sitting so happily there in the big cosy nursery, while she stood outside in the cold. "Never mind," she said, turning away

with a big sigh, "I can go and have tea with her mother—at least my mother I ought to say."

Feeling rather frightened, she at last summoned up enough courage to ring the bell at Dolly's house, and, with heart going pit-a-pat, waited to be admitted.

Dolly's nurse came to the door, and as Barbara, with her eyes fixed on the floor, stepped inside she could have been almost sure that she heard her laugh.

"Well, Miss Bar—Miss Dolly," Nurse said, "I was just coming out to fetch you; your mother wants you in the drawing room."

"Oh, dear; oh dear," thought poor Barbara; "what will she say when she finds I am not Dolly? Oh, if only it was my own mother! I am quite sure now that I wish we hadn't changed."

The drawing room door was flung wide open by nurse, and very slowly and very reluctantly Barbara walked in.

"Well, Barbara," said a voice which made her jump, it was so unexpected.

"Mother!" she cried, and in a moment she was clasped tight in her "own real mother's" arms.

"How did you—?" she began, and then stopped short, for there, sitting by the fire was Dolly's mother, and on her knee, looking very flushed and very happy, with her arms tight round her neck, was Dolly herself.

"You are not cross, are you Barbara?" said Dolly, seeing her look of wonder; but as soon as you had gone I wanted to change back again so badly, and your mother said she thought you wouldn't mind, so we came round the back way to give you a surprise when you came in. You don't mind, do you?"

And Barbara didn't. Winifred Penn, in "Cassell's Little Folks."

Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give you "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly,

W. H. BRUTON,

Pastor Baptist Church, Ripley, Tenn.

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## A CARD.

I would be glad to correspond with patrons in a community desiring to have a private-term school during July and August. Or if there are in a community as many as twelve or fifteen young men and women who desire to prepare themselves, at home, for business, I have July and August available and can offer a good course in theoretical and practical bookkeeping. Please write soon, as time is short.

References if desired. Truly, E. F. ANDERSON.

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## American Anti-Saloon League.

The object of this League is the suppression of the saloon. To this end we invite the alliance of all who are in harmony with this object, and the league pledges itself to avoid affiliation with any political party as such, and to maintain an attitude of neutrality upon questions of public policy not directly and immediately concerned with the traffic in strong drink. Article III of Constitution.

It is not a political party. Nor may it aid any political party. It stands for clean politics, and clean officers everywhere. It may and does oppose bad officers everywhere it finds them. It stands for civic righteousness.

Hence officers who are endeavoring to put up a clean administration may expect the League to be their friend. Officers, along with all other good citizens, may and should help the League financially and every other way, in the great fight we are making against the greatest political corrupter that ever cursed mankind.

The last anti-canteen victory in Congress was essentially due to the influence and work of the Anti-Saloon League and its affiliated bodies. This may be said without disparaging the earnest efforts toward that result by other organizations. The increasing co-operation of the forces opposed to the saloon will conduce to still greater success of like character.

## Tobacco, What is it?

"The United States Dispensary which is recognized as authority by the medical profession the world over, states that pure tobacco is a powerful sedative poison; that because of irritation it causes violent sneezing when used as snuff; that to chew it irritates the mucous membranes of the mouth; that injected into the cellular tissue it produces pain; that used in quantity it gives rise to confusion of the head, vertigo, stupor, faintness, nausea, vomiting and general depression of the nervous and circulatory functions; that it often produces feebleness of pulse, coolness of skin, fainting, convulsions, and sometimes death. And, as if this was not sufficient, it warns the medical profession that while formerly used as a relaxant, it has been superseded by safer remedies; that its active principles are readily absorbed by the skin and

that serious and even fatal poisoning may result from its too free application to the body." —The Boy.

## Ottawa's Mayor Disqualified.

Buffalo, N. Y., Nov. 16.—A dispatch to the News from Ottawa, Ont., says:

Mayor W. D. Morris pleaded guilty in the Police Court today to a charge of buying liquor in prohibited hours. He was fined \$5 and costs and told the court he accepted disqualification, which the conviction involved. Mr. Morris is no longer Mayor of the capital and is disqualified for two years.

## How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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## THE B. Y. P. U.

W. P. PRICE, Editor.

The B. Y. P. U.—First Church, Jackson.

The Semi-annual election of officers of the Jackson B. Y. P. U., First Church, occurred on the 23rd instant, with the following results: T. J. Bailey, Jr., president; A. C. Wilson, vice-president; Miss Virginia Harris, secretary; and Miss Clara Cotten, treasurer.

Mr. Hederman, former president, was nominated and urged to accept the office for a second term, but declined. Mr. Hederman deserves great credit for his wise leadership during his term of office, and his many wise decisions and good judgment have placed the union on a high plane of usefulness.

The new officers are duly installed and the future being bright, it is hoped and expected that they will have a smooth sea and a good administration, full of good works and deeds.

## Home Religion.

BY A. J. A.

Just outside my front yard gate stands a large oak. Near it, is a very large China tree. On the side of the small tree next to the large one, the limbs are short and weak, while on the side opposite the large tree, they are of a much more vigorous growth. The difference in the growth of the branches on the opposite sides of the tree is due to the different amounts of sunlight received by the two sides respectively. In order to make the little tree grow in perfect symmetry the big tree must be taken away. In a rough way, illustrates the great truth that, unless we get in upon our children the sunlight of proper teaching, and at the same time remove from the home surroundings the overshadowing influences of indifference and wrongdoing, we will find in vain the words of the wise man, "Train up a child in the way he should go; and when he is old he will not depart from it."

The importance of early training cannot be too forcibly emphasized. The best primary teachers in our public schools have long since realized that in the tender years of the child's life is the time to store it with little gems of literature, so it is that we should see to it that our children have their minds stored with the more precious gems of

God's truth, and their hearts filled with the desire to do His will. Let us keep constantly before us the words of the Psalmist, "Come ye children, hearken unto me: I will teach you the fear of the Lord." But we cannot teach that which we do not understand. We cannot understand the beauty of the religious life, unless we use and practice all that the grace of God has bestowed upon us. The importance of thorough training is forcefully impressed in these words of Isaiah, "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk and drawn from the breast. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

Like other things religion in the home grows and flourishes only by culture. There are three courses of study given in God's curriculum of culture: Bible study, worship, and service, any one of which left out, the child of God cannot attain to the spiritual heights to which he has the privilege of reaching. I fear, sometimes, that we do not stress enough the value of moral stamina, nor lay down accurately enough our "moral base line." If we would have a citizenship of which to weave the most compact and substantial fabric of government, the warp must be God's Word, the woof service, and the strikes of the batten worship.

I believe that "Whatsoever a man soweth that shall he also reap" has a deeper meaning than is usually assigned to it. I believe it will hold good in the case of parent and child, and that out of parents whose thoughts are wrong and whose hearts are impure that worse characters are likely to be born than from right thinking and pure hearted parents. And while the blood of Jesus cleanses us from all sin, yet, Oh, parents! how much better to hand down to our children a clean inheritance.

## TEACHERS!!

Don't forget that The Teacher's Best Friend, or Clayton's Home School at Saltillo, Miss., will make your examination easy this fall if you take the Mail Course. Cost you only \$4.00. Opens in July and continues open for four months. Write E. P. CLAYTON, at Saltillo, Miss.

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WETUMKA—About 97 Lots, Commencing July 22.  
FOSTER—About 328 Lots, Commencing July 23.  
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## Notice, Trappers.

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## Deaths.

Slater.

Mrs. L. P. Slater passed to her reward June 28th, near Yazoo City. She leaves a sorrowing husband, five little children and an aged mother.

Sister Slater was a niece of Rev. H. M. Long. May the husband, mother and dear children find help at a throne of God's grace.

W. J. D.

Whitfield.

Mrs. Ben Whitfield was the widow of Dr. Ben Whitfield of Clinton, whom many still remember with great admiration and affection. Their daughter, Miss Laura, had, less than two weeks before, been married to Mr. W. A. Gore, of Wyoming. How fast sorrow succeeds our joys in this life. There are left two daughters and one son.

A FRIEND.

Wiggins.

The Yazoo City Church has sustained a great loss in the death of Miss Georgia Wiggins. Her redeemed Spirit took its flight to the realms of glory, June 26th, at 11:15.

She was a faithful and useful helper in the church and Sunday school. We shall miss her for what she was and did. She leaves a lonely, broken hearted father and one sister to sorrow on account of her absence. May the Lord of all grace comfort and sustain them in this sore trial.

W. J. D.

Kelley.

The death angel came on the morning of May 22nd and carried back to God the beautiful soul, undefiled by sin, of little Corinne, the bright daughter of Dr. and Mrs. A. B. Kelley. For one year, four months and fifteen days she had been a ray of sunshine in the home of her parents. Their hope, their joy has gone to a brighter clime, to a more beautiful world. Jesus wanted her in heaven.

"Grieve not with hopeless sorrow,

Jesus has felt your pain;

He has thy lamb but borrowed,

He will give her back again."

W. J. D.

Catchings.

Mary Catchings died at Clinton, Miss., June 24th, 1902, age thirteen years. Mary was converted and united with our church in February. At that time she gave evidence of genuine repentance toward God and faith in the Lord Jesus. Since then she has shown the sincerity of her faith by constant interest in the Sunday School, the preaching of the Word and the work of the Sunbeam Society, besides manifesting a Christian spirit at home. She has gone to join her mother, leaving many loved ones and friends to mourn her loss, but comforted by the sure promises of God.

PASTOR.

Dolehite.

Miss Janie Dolehite was born July 13, 1881, and died April 1, 1902. She joined the Ebenezer Church, DeSoto county, at the age of thirteen and was baptized by Bro. G. W. Riley. Her consecration and loyalty to Christ were marked traits of her Christian character. Her devotion to her church and pastor were genuine

and to do the things Christ would have her do were uppermost in her thoughts. She was sweet and lovable in her disposition, placid in nature, affable in speech, quick to show favors and slow to anger. She loved and was loved by her church and her friends were many.

A young woman of rare charms and graces, no word of condemnation slipped from her lips when speaking of others, but words of praise when praise could be spoken, and silence when no word of praise could be said. Her home will miss her greatly and sorrow will crown it long. Her church will miss her, her pastor will miss her, but He who doeth all things well has wrought this and we bow to the Father's will. It is only another jewel that has slipped its setting and dropped into the crown above. He who has taken her will comfort the bereaved. From her pastor,

B. R. HUGHEY.

King.

Early Sunday morning, June 22, 1902, John Chalk, the 6 year old son and only child of Mr. and Mrs. J. C. King, breathed his last. Little John was so bright and cheery and had quite a number of warm friends.

May the grief stricken parents be enabled to say with David: "We shall go to him, but he shall not return to us." Jesus said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

"Safe in the arms of Jesus,

Safe on his gentle breast,

There by his love overshadowed,

Sweetly my soul shall rest."

G. C. JOHNSON.

Meridian, Miss.

Wall.

On June 30th, at 4:40 a. m., the hearts of a devoted mother, aunt and a brother, were torn from their abode of contentment, happiness and peace, and flung into the flames of sorrow. And sadness now reigns where happiness was supreme, as the death of a true son, a noble Christian gentleman, a scholar and educator, is pronounced, in the person of Edwin Leonard Wall.

Leonard Wall was born in Magnolia, Miss., in February, 1877, moved to Jackson when quite small, and has resided in this city his entire life, that is, since 1879. He is the son of Mrs. O. O. Wall, who, is a member of the Jackson High School Faculty, and of whom too much could not be said. He graduated at the Jackson High School, in the class of 1896—Millsaps College in 1899—was principal of the Edwards High School, Edwards, Miss., term of 1899-1900. Graduated Vanderbilt University, June 1901, was elected Professor of Greek in Ouachata College, Arkadelphia, Arkansas, in following summer and served them one year, when during commencement exercises he was taken sick and had to come home immediately after the exercises closed. He seemed in fairly good health for a few days and then was taken to his bed, with typhoid and malarial fever, with which he lingered for 23 days, when the angel of peace came and removed his soul to the haven of rest, where he will rest in perfect peace with his Creator.

Leonard was a man every inch of him. A mother's pride, a self-made man—one who had struggled and toiled, until every bit of knowledge he possessed stood for a thousand aches and pains of mind, and body—and one that was a

success.

He was resigned to his Master's will and smiled the smile of one who has seen the beauties of his Master's kingdom, and tasted of the sweets of heaven, when he breathed his last.

To the heart-broken three, who compose his family, the sympathy of the whole community goes out, and the prayers of the people are turned in this direction and may God console them in this sad hour. For

"He sleeps the sleep that knows not breaking,  
Morn of toil or night of waking."

A FRIEND.

Jackson, Miss.

Married.

Sanders—Jackson.

At the residence of Dr. W. B. Kennebren, near Ohio, Amite county, Miss., June 26th, 1902, by Elder Thomas Lansdale, Mr. W. C. Sanders and Miss Emma E. Jackson.

Miller—Grimme.

At the residence of the bride's mother, June 24th, 5 p. m., in Yazoo City, Miss. Agnes E. Grimme and Mr. Loren L. Miller, of Vicksburg, were united in marriage, W. J. Derrick performing the ceremony.

Lee-Myers.

Married, at the residence of the bride's brother, Mr. Myers, Mr. Geo. W. Lee to Miss Pinkie Myers, Collins, Miss., June 30th, 1902.

Mr. Lee is of Collins and Miss Myers of Ellisville. Rev. W. P. Price, of Jackson, officiated.

On July 3d, the Crescent Hotel, at Eureka Springs, opens as an all-year-round resort, under the management of the Frisco System. Extensive renovations and improvements have been effected which will make the Crescent Hotel the equal of any hostelry to be found in the Southwest.

## Poplarville High School

Poplarville, Miss.—400 students; 150 Boarders; 48 Pupils in Music; 44 in Expression; 10 in Stenography; 15 Graduates; Special Provision Made to Accommodate Worthy Pupils of Limited Means.

Eleventh Session opens Tuesday, September 2, 1902. Write for Catalogue. W. I. THAMES, Principal.

## A Position Wanted.

For a lady of several years' experience and thoroughly competent. She teaches all the branches in the literary department, and also music on piano. References furnished on application. Address "M." care THE BAPTIST, Jackson, Miss.

## Notice!

For cheap Terms of Board at the Mississippi Teachers' Home at Mt. Eagle, Tenn., correspond with F. R. Carliss, of Jackson, Miss., whose present postoffice is Mont Eagle, Tenn.

## Wanted.

A Vocal and Instrumental Music Teacher, to teach in a first-class High School. Good salary paid. Address J. PRESTON HARRINGTON, Principal. Hammond, La., June 20, 1902.

## PATTON &amp; WHITE

Are the Largest Dealers in Pianos and Organs in the State.

THEY SELL THE FOLLOWING CELEBRATED

## PIANOS and ORGANS

BALDWIN, KIMBALL, HOBART M. CABLE, HAMILTON, ELLINGTON, HOWARD, and others.

KIMBALL, Reed and Pipe, CHICAGO COTTAGE, BURDETT, VOCALION Church Organs, than which there are none better.

Write them for Catalogues with Prices and Terms. Special inducements to cash purchasers for the summer. 20 per cent. off when mentioning this paper.

318 E. CAPITOL ST., JACKSON, MISS.

## Dyspepsia Cured.

If you want to be cured of Dyspepsia all you have to do is to write us about it. MOON'S DYSPEPSIA CURE has no equal. It arouses a Torpid Liver, acts gently on the Kidneys, purifies the blood, instantly relieves Sick Headache. It is in a liquid form, thereby preventing evaporation of the most essential ingredients. Do you want to be cured? If so, write us.

MOON'S MAGNETIC MEDICINE CO., Chattanooga, Tenn.

## Springs Hotel. Dillsboro, N. C.

One of the best places in the great Mountains of North Carolina to spend the hot days of Summer. Good Water, Bracing Air, Salubrious Climate. Furnishes Good Accommodation at Reasonable Rates. Special Rates to Families. Address

R. H. JARRETT &amp; SONS, Proprietors.



## WOMAN'S WORK.

## Woman's Central Committee:

Mrs. E. G. Hackett, President, Meridian; Mrs. R. Woods, Secretary, Meridian.

## Woman's Meeting:

The Woman's Missionary Union of Mississippi Auxiliary to the State Convention, will meet at Water Valley at 4 o'clock, Friday afternoon, July 11th.

The program arranged is as follows:

Devotional exercises—Mrs. John Nearhete, Water Valley.  
Response—Mrs. Lena M. Hobbs, Brookhaven.  
Enrollment of Delegates.  
President's address—Mrs. J. A. Hackett.  
Secretary's report—Mrs. W. R. Woods.  
Sunbeam report—Mrs. H. F. Broach.  
Appointment of Committees.  
Saturday, July 12, 1902.  
Devotional exercises.  
Miscellaneous and new business.

Discussion: Church Building and Loan Fund—Mrs. J. A. Hackett, Meridian.  
Missionary publications—Mrs. Granberry, Hazlehurst.  
Home department—Mrs. Woods, Meridian.  
Quarterly reports and most efficient methods of reporting work done—Mrs. J. Aven, Clinton.

Collection.  
Associational and President's report.

Report of committees.  
Closing exercises.  
Adjournment.

The Woman's Central Committee urges every woman to be present at the annual meeting. We need you, your sympathy, your help and your prayers.

May God's blessing abide with us and help us to accomplish much in His name. May we have a large and interested number of women from all parts of the State.

Mrs. W. R. Woods, Sec.

## The Choctaw Indians.

The Indian Territory is the property of the civilized tribes of Indians, Choctaws, Creeks (or Muskogees), Semi-

noles, Choctaws and Chickasaws, and several small Indian reservations in the Cherokee nation. The Choctaws are second only to the Cherokees in importance. According to the Report of the Secretary of the Interior for 1900 they numbered 20,250 citizens. This includes three classes, viz: The intermarried whites or squaw-men, the mixed bloods and the full blood or non-English speaking portion. It is of this last class I desire to write. There are probably 8,000 of these. They are scattered over an area of 10,871 square miles, with only here and there a settlement of Indians and a constantly increasing number of whites. While these Indians have the largest area of any tribe in the Territory perhaps less than half their land is fit for agricultural purposes. A good proportion of it is mountainous, rocky land. The white people are renting all the best farms as far as possible and discouraging instead of encouraging the Indian to work for himself. Still there are many who work their own farms. They are gradually awaking to the fact that this is the only thing to do. The Indian is almost universally looked upon as a lazy, good for nothing person. But I do not believe the Indian is very much worse than the white man would be with the same previous environment and present conditions. The old saying that the only good Indian is a dead Indian is not true. The hero of the story "Sings As He Walks" is a real live Choctaw Indian who is a blessing to the world.

There are many Indian Christians. We have 400 or 500 Baptists among the Choctaws and about 25 preachers. We have an Indian Association known as the Choctaw and Chickasaw Baptist Association in which the Choctaw and Chickasaw Indian



Frank W. Floyd.  
The above signature is on the wrapper of every bottle of the genuine OWENS PINK MIXTURE—the baby's friend and from birth until he has his teeth. Druggists.

## MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure. For fever, chills, debility and kidney diseases take Lemon Elixir. Ladies, for natural and thorough organic regulation, take Lemon Elixir. 50 cents and \$1.00 a bottle at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

## A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man.  
REV. C. C. DAVIS.  
No. 28 Tatnall St., Atlanta, Ga. Elder M. E. Church South.

Baptists transact the Lord's business. This year every officer of that body is an Indian. There are a few white people connected with this Association but not many. Among the preachers are some who have good English education but there are also some who do not understand English. Most all of them, however, can read their own language.

## A PLEA.

My field is so large and I am the only white Baptist missionary among them that it is impossible for me to do what I would like to. My field covers the Choctaw and Chickasaw nations or over 17,000 square miles of territory with about 10,000 full blood Indians. I cannot visit some fields over once or twice a year. Our Indian preachers need instruction, and encouragement oftener than they receive it. So we have set a movement on foot to establish a print-

ing press for them. Tracts can be printed in their language and distributed to all parts of the field as often as necessary and all be benefitted at the same time. I am a printer by trade and can do the work myself. Our Indian brethren are not able to raise the money to secure the outfit and so we call on our white brethren. \$150 will probably be sufficient to start the movement. Who among our Mississippi brethren will help us? Any amounts will be thankfully received.

Address all communications to me and inquiries will be cheerfully answered and money credited.

I am appointed to this work by the Baptist General Convention of Indian Territory in cooperation with the Home Mission Board and Home Mission Society.  
J. B. ROUNDS.

Wilburton, I. T.

## THE A. GRESSETT MUSIC HOUSE.

The Oldest and Largest Dealers in the State of Mississippi

They carry in stock the

KRANICH & BACH, Conover, Cable, Schubert, Wellington and Kingsbury Pianos. Chicago Cottage, Estey and Burdette Organs.

Also, Agents for the Kimball Pipe Organs and Wellington Typewriters.

The KRANICH & BACH PIANO has received the First Premium at more World's Fairs than any other piano made.

Sold on easy terms, or cheap for cash; 10 per cent discount to all ministers.

2322 FRONT STREET, MERIDIAN, MISS.

## TEMPERANCE.

BY W. H. PATTON.

## Saloon Man.

BY R. R. ROCKETT.

Saloon man, saloon man, will you never hear?  
Won't you quit handing out that filthy beer?  
Saloon man, saloon man, you'll never go up  
If you don't quit handing out that baneful cup.

I saw him stand with glass in hand  
And the rum was red which the youth doth brand  
No feeling has he in his callous heart  
With his cup of wine he ne'er would part  
You may beg and plead but all in vain  
He will hold to the cup which his soul doth stain.

Saloon man, saloon man, will you never hear?  
Won't you quit handing out that filthy beer?  
Saloon man, saloon man, you'll never go up  
If you don't quit handing out that baneful cup.

The bell was tolling, the hour of church  
Which the rope-boy swung with a vigorous lurch,  
But he heeded it not, for his soul was dead  
And his heart was lost in the wine that's red.

Till he reels and roars with fitful glare  
And demons dance and demons stare.  
Saloon man, saloon man, will you never hear?  
Won't you quit handing out that filthy beer?  
Saloon man, saloon man, you'll never go up  
If you don't quit handing out that baneful cup.

Again I passed by the drunkard's cot,  
I looked in vain but found him not.  
The wild weeds grew where the drunkard lay  
And the winds they sang requiem that day.

Though he fought so hard and true and brave  
He found at last a drunkard's grave.

Saloon man, saloon man, will you never hear?  
Won't you quit handing out that filthy beer?  
Saloon man, saloon man, you'll never go up  
If you don't quit handing out that baneful cup.

Where is his wife, that busy old soul?  
Who pleaded in vain to throw away the bowl?

Where is that name all crushed with woe?  
Where are those little ones that moped through the door?  
I looked but I found them not—  
As I passed through the drunkard's cot.

## The Wineless Wedding.

The wineless wedding of Mr. John D. Rockefeller, Jr., and Miss Abbey Greene Aldrich sends a ghastly shiver down the spine of the editor of the New York Wine and Spirit Gazette, and between his agonized gasps he mutters to

himself in this wise:

It is ostentatiously announced that no wine was served at the wedding of Mr. John D. Rockefeller, Jr., to Miss Abbey Greene Aldrich, which was solemnized at Warwick Neck, R. I., on the ninth. Nearly 1,000 guests attended the wedding feast but at the special request of the bride-groom no wine or other alcoholic beverage was served. Young Rockefeller has posed for some time in this city as a Sunday-school teacher and a sanctimonious quidnunc. These latter-day saints want to be better than the Son of God himself, who, while on earth, sat down and drank wine at the wedding feast at Cana. Fancy a wedding feast without wine! What hypocrites some of our modern pretended followers of Christ are!

Talk of personal liberty! A man undertakes to exercise his own, and lo, the Gazette brands him as a hypocrite. Where the hypocrisy comes in would puzzle a Chinese necromancer.

## If You Leave Whisky Alone.

Wilwaukee, Oct. 14.—(Special correspondence).—The night before last a father and son, passing along the streets in this city, were attacked by two drunken men who seriously, and it is thought fatally, stabbed both of them without apparent provocation. This deserves to be put down as an illustration of the principle which some people are so fond of citing, "Leave whisky alone and it will leave you alone."—New Voice.

## MAYOR YEWELL,

OF OWENSBORO, KY.

In an Interview with Our Reporter Tells How His Son's Life was Miraculously Saved.

The mother and father never forget the pains and pleasures that clustered around the first years of their children's existence. They are found talking about these incidents long after the children have emerged into manhood and womanhood and have gone from the parental roof.

The Hon. Martin Yewell, who is now mayor of the city of Owensboro, Ky., has always been a plain, unassuming man. He has never courted notoriety. In fact, he has always shunned even the appearance of ostentation. At the same time he has never been ashamed to speak his sentiments on anything and to anybody. He now has a boy and girl verging on to promising manhood and beautiful womanhood who are the pride of his life. He does not hesitate to tell you that he owes the life of his boy to Owens Pink Mixture and that he attributes much of the bloom of youth and vigor of his daughter to the use of this wonderful children's remedy.

"You know that I do not care to have my name in print about anything," said Mayor Martin Yewell, as he pushed his chair back from his desk where he had been a busy man for several hours at-

tending to the business of a thriving city, "but I will recommend the use of Owens Pink Mixture in any family where there are little children." It has now been eleven years since I first knew what the medicine was. Our first child was a boy and, of course, we were rapt up in him. No sooner had he begun to cut his teeth than he began to waste away. His stomach was deranged and it seemed as if nothing could control his bowels. As well as I remember three or four physicians had been called in. My wife and I had about despaired of ever saving the little fellow. The physicians all pronounced it the most aggravated case they ever saw. The little thing looked as if it was a mere shadow, when some one suggested to my wife to get a bottle of Owens Pink Mixture and try it. We had no confidence in its effectiveness in the case, but we were willing to try anything that was suggested.

"I want to state that from the very first dose given the baby its effect was nothing less than magical. It was with happy hearts that my wife and I watched new life come to our little one as we sat through the silent hours by its bedside. Within a week from the time that we had given the first dose the little fellow had so gained in strength that he had been so near death's door. He fattened, though he was cutting teeth all the time. While at the beginning nothing would lay on its stomach, still there was never any more ill-effects in this particular from the time the first dose was given. Soon we began giving it solid nourishment to our great satisfaction. I firmly believe that this medicine saved my boy's life, and nothing in the world will ever lead me to disbelieve it.

"As I said in the outset, we used the medicine with most excellent results on both our children. As the baby girl neared the teething season we purchased a bottle of Owens Pink Mixture and gave it to her constantly until this most trying period of her life had passed. With her we had no trouble, and we attribute our good luck in this instance to the effects of the medicine. All along she was healthy looking, plump and full of vim and vigor. She did not mind taking the medicine any more than she would to take a drink of milk. Since our two children have grown up my wife and I have recommended the medicine a hundred times or more to our friends and neighbors. It should be in every household where there are little children."

Owens Pink Mixture is a perfectly harmless preparation for teething children. It allays irritation and makes teething easy. It regulates the bowels and stomach, promotes rest, contains no opium, no morphine, no laudanum, or other poisonous drugs. It is a pleasant and perfect remedy for Summer complaint, diarrhoea, dysentery, convulsions, loss of sleep, feverishness, constipation or sour stomach.

Owens Pink Mixture is put up in two sizes of bottles, 25c. and 50c. For sale by all druggists. A trial bottle will be sent free to anyone addressing the Floyd Medicine Co., Detroit, Mich.

## Knoxville Summer School.

All persons interested in the advancement of educational matters must be interested in the great Summer School at Knoxville, Tenn.

The Queen & Crescent Route, desiring to do all in its power to further the project, as well as to give the people along its lines an opportunity to visit the resort region of Tennessee, North Carolina and Virginia at very low cost, announces rate of one fare for the round trip for tickets to be sold June 16, 17, 18, 28, 29 and 30, and July 11, 12 and 13, with return limit of August 15th, 1902, which may be extended to include September 30th, 1902, by depositing the tickets with the Joint Agent, No. 600 Gay Street, Knoxville, Tenn., on or before August 15th, 1902.

This is the most liberal excursion arrangement ever offered to the people of this section to visit the many attractive mountain resorts referred to, and at the same time get the advantage of this great educational movement.

**\$1250 TO \$3600** Per Year & Expenses.  
**FOR HUSTLERS—BOTH MEN & WOMEN**  
At home or traveling. Let us start you. Our Franchise Water Still—wonderful invention. Great seller—big money maker. Enormous demand. Over 5000 already sold. Everybody buys. It purifies the foulest water by distillation—removes every impurity. Purifies absolutely pure, aerated, delicious drinking water. Beats Filters. Saves lives—prevents fevers, sickness, doctor bills—cures disease. Write for NEW PLAN AND OFFER.  
HARRISON MFG CO., 12 Harrison Bldg., Cincinnati, O.

**POSITIONS.** May deposit money in bank till position is secured, or pay out of salary after graduating. Enter anytime.  
**Druggists' Practical Business ... Colleges.**  
Nashville, Little Rock, St. Louis, Montgomery, Atlanta, Shreveport, Ft. Worth, (Catalogue Free.) Schools of national reputation for thoroughness and reliability. Endorsed by business men. Home Study, bookkeeping, etc. (taught by mail, for 50 p. c. of catalogue, or 100 p. c. on Home Study, ad. Den. TY, Druggists' College, either place.)

## LOW RATES VIA MISSOURI PACIFIC.

Low round trip rates to Colorado and Utah during June, July, August and September, also low round trip rates to San Francisco. Tickets on sale August 2nd to 8th. Stop-overs and diverse routes allowed.

The Missouri Pacific has free reclining chair cars, Tourist and Pullman Sleepers, dining cars, electric lighted and electric fans through without change in Denver, Colorado Springs, Glenwood Springs, Salt Lake and Ogden, the "See-See Line" of the world.

For further information, address:  
H. D. WILSON, P. & T. A.,  
ELLIS FARNSWORTH, T. P. A.,  
314 Main St., Memphis, Tenn.

## EXCURSIONS To The West.

The IRON MOUNTAIN ROUTE will sell round trip tickets to points in Arkansas, all points in Texas, Oklahoma and Indian Territory, at one fare plus \$2.00 for the round trip. Tickets will be on sale June 3, 17, July 1, 15, August 5, 19, September 2, 16, and October 7 and 21. Tickets will admit of stop-overs at pleasure on the going trip, 15 days, and be good three weeks to return.

The Iron Mountain has free reclining chair cars through to Texas without change.

For rates and other information, address:  
H. D. WILSON, P. & T. A.,  
ELLIS FARNSWORTH, T. P. A.,  
314 Main St., Memphis, Tenn.

## SUMMER TOURIST TICKETS.

To all summer resorts reached by the Queen & Crescent Route will be sold commencing June 1st at low rates for the round trip and carrying return limit of September 30, 1902.

The summer schedules are nearly all now in operation, a few additional facilities to be added by connecting lines on June 1st and June 8th, when the summer travel will be in full swing.

The Asheville service including sleeper from Birmingham, which is attached to train leaving New Orleans at 7:30 p. m., will run daily, commencing June 8th.

The dining car service of the Queen & Crescent Route is maintaining its reputation for excellence, and no effort is spared to make the summer trip via this splendidly equipped line a thoroughly enjoyable journey.

## BROOK TROUT FISHING.

The trout fishing in the stocked streams of the Sapphire country of North Carolina is now at its best.

The splendid new hotels of the Taxaway Company afford accommodations which are thoroughly up-to-date.

The scenery is not surpassed by any mountainous section of the country.

Summer tourist tickets to Brevard and Taxaway, North Carolina, on sale at all principal stations on the Queen & Crescent system.



## Personal

—It was our privilege to preach to a large audience at Tallahassee on last Lord's day.

—Miss Katrina, a daughter of Judge B. T. Kimbrough of Oxford, died on June 30th.

—Rev. J. P. Williams of Silver Creek is assisting Pastor J. R. Johnston in a meeting at MaGees this week.

—Since the note on page 3 was printed, the Second Church, Jackson, has raised its State mission collection to \$80.15.

—Do not fail to read that Bro. Jennings has to say in another column this week. It is important, read and heed.

—Prof. E. F. Anderson, whose card appears in this issue, lives in Clinton, Miss., where he may be addressed by any wishing to write him.

—Cards are out announcing the marriage of Miss Lizzie W. Hemingway to Mr. Benjamin Exum on July 15th, at First Methodist Church, this city.

—Prof. E. L. Wall died at the home of his mother on June 30th. He held the chair of Greek in Ouachita College, Ark., during last session. A native of Jackson, an exemplary Christian and his death will be mourned by a large circle of friends.

—Mrs. Adeline M. Hillman died at her home in Clinton on June 30th. Her health has been poor for several years. The Baptists of the State, especially "those women" who served with Mrs. Hillman on the Central Committee will experience a sense of personal bereavement in her death.

—On July 3d, the Grand Hotel, at Eureka Springs, opens as an all-year-round resort, under the management of the Frisco System. Extensive renovations and improvements have been effected which will make the Grand Hotel the equal of any hotel to be found in the Southwest.

—The editor and publisher acknowledge the receipt of an invitation to the marriage of Rev. Calder, of Heart Willingham to Miss Elizabeth Bell Hardy of Salem, Va. Bro. Willingham is a son of our honored Secretary of Foreign Missions, and will soon go to a foreign field, carrying his young wife with him. We all instinctively bless a God-blessing upon them.

—Harris' Bus College, Jackson, Mississippi, secures a greater per cent. of its students' good positions than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 a month? They have had, during the past few months, thirty-two applications for bookkeepers and stenographers, and they could not supply; salary from \$20.00 to \$75.00 per month. Recently twenty-one of their students secured good positions in ten days.

—The management of Water Valley Military Academy will be pleased to enroll young men from any section who bear a reputation for industry, good habits and good morals. The cigarette boy need not apply. Not asking to be admitted he will be required for the superintendent and expense for himself. The young man who habitually uses tobacco discounts his efforts, and in a majority of instances ruins his chances of success. Besides, a cigarette is better when he is dispensed with. Parents who desire to surround their sons with the best environments must select a better disciplined school than this one. Write and secure a catalogue. Address Col. W. P. Maury, Water Valley, Miss.

—Mr. W. N. Hartshorn of Boston, a Baptist, has been selected chairman of The International Executive Committee by the Sunday-school Convention in Denver. The Baptists have been signally honored in this. The former chairman of that committee, B. F. Jacobs of Chicago, is also a Baptist. Our Bro. Jno. T. Buck is the member of this committee from Mississippi.

—After considerable correspondence between Hon. Leslie M. Shaw, Secretary of the Treasury, and David R. Francis, President of the Louisiana Purchase Exposition Co., a contract has been signed by the latter for the Company requiring that gates to the Exposition Grounds shall be closed every Sunday of the entire exhibition. The \$5,000,000 appropriation by the government was based upon this condition.

## DR. TICHENOR'S ANTISEPTIC FOR WOUNDS, BURNS, BRUISES, SCALDS, COLIC, CRAMPS, HEADACHE & NEURALGIA

NEW ORLEANS, LA., March, '99.

There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—Catholic Monthly.

COLLEGE PARK, GA., May 16, '01.

I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any inflammation or suppuration.—(Rev.) W. L. Stanton.

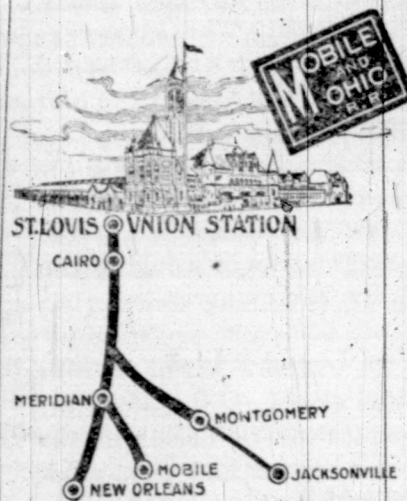
Sherrouse Med. Co., New Orleans, La.

FOR SALE—A Scholarship in a first-class Business College at reduced price—one-third off. Write THE BAPTIST, Jackson, Miss.

\$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by Fulgham & Co., druggists. Mail orders promptly filled.

### Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Fulgham & Co., Druggists. Price \$1. Mail orders promptly filled.



Through Pullman Sleepers  
BETWEEN  
St. Louis and Mobile,  
St. Louis and New Orleans.

Ask for tickets via M. & O. R. R.

## QUEEN & CRESCENT ROUTE

### Fourth of July Rates, Season 1902.

For the Fourth of July Holidays the Queen & Crescent Route will sell round trip tickets from and to all points on its lines at rate of one and one-third fares for the round trip, selling tickets on July 2nd, 3rd and 4th, with final limit July 8th, 1902.

Tickets will also be sold on the same dates at the same rates with same final limit to all points in the territory of the Southeastern Passenger Association, South of the Ohio and Potomac and East of the Mississippi Rivers, including Washington, Cincinnati and Cairo.

### Peabody College Summer School Nashville, Tenn., June 16 to July 31.

For above occasion, Queen & Crescent Route will sell tickets to Nashville at rate of one fare for the round trip. Dates of sale June 12, 13 and 14, June 27, 28 and 29, and July 3, 4 and 5, with final limit July 31, 1902. By depositing tickets with Joint Agent, Nashville, on or before July 31, 1902, an extension to a date not later than September 30, 1902, may be secured. Through sleeping cars to Chattanooga via Lookout Mountain.

### SPECIAL WEST BOUND EXCURSION TO COLORADO AND UTAH POINTS SEA- SON 1902, VIA QUEEN & CRESCENT ROUTE.

Round trip tickets to Colorado and Utah points on sale via Queen & Crescent Route at extremely low rates on certain dates during the months of July, August and September, limited until October 31, 1902.

### Monteagle Assembly, Bible School, Monteagle, Tenn.

JULY 3 to AUGUST 15, 1902.

For above occasion, Queen & Crescent Route will sell round trip tickets to Monteagle at rate of one fare for the round trip. Dates of sale July 1st, 2nd and 3rd, also July 23rd, 24th and 25th, with final limit August 30, 1902. Through sleeping and dining cars to Chattanooga, via Lookout Mountain.

### FAST TRAIN SERVICE.

The following telegram from the General Passenger Agent of the Big Four Route to the General Passenger Agent of the Queen & Crescent Route tells its own story, viz.:

(Dated) Cincinnati, O., June 13, 1902. To: Mr. Geo. H. Smith, G. P. A., Queen & Crescent Route, New Orleans, La. Twentieth Century Limited via Big Four, Lake Shore and New York Central will leave Cincinnati 2:00 p. m. daily, arriving at Cleveland 7:40 p. m., Buffalo 11:30 p. m., New York 9:30 a. m., making run in eighteen and one-half hours. Excess fare \$4.00, but it will be worth it. Dining car service all the way through.

(Signed) W. J. LYNCH.

This means that passengers from the line of the Queen & Crescent Route can arrive in Cincinnati at 8:15 a. m., do nearly a day's business, leave Cincinnati at 2:00 p. m. and riding on a magnificent fast train reach the cities of Cleveland and Buffalo the same evening and New York, etc., the following morning.

A similar fast train service carrying excess fare charge of \$4.00 from Cincinnati has been inaugurated by the Pennsylvania Railroad, leaving Cincinnati at 2:45 p. m. and arriving at New York at 9:00 a. m. the following morning. This train passes through Pittsburgh, Harrisburg and Philadelphia, and offers the travelers to that section the same high grade facilities as are offered by the Big Four through Buffalo.

For particulars, call upon or address nearest Queen & Crescent Ticket Agent, or R. W. BONDS, T. P. A., Meridian, Miss.



## Think it Over Carefully

**BOYS**, what sort of a start are you going to make in life? Are you going to make money and be successful business men? Or are you going to wear yourselves out in the cheerless drudgery of hard labor.

### YOUNG MAN

Wealth and honors await you if you prepare yourself to take them. Men succeed WHO ARE READY. If you want to be paid a good salary

you must make yourself worthy of it. We prepare our students to fill the most responsible positions in from one-half to two thirds the time required elsewhere. The best equipment a young man can have who expects to make his own way in the world is a course in one of

## The Massey Business Colleges.

Birmingham, Ala.,  
Montgomery, Ala.,

Richmond, Va.,  
Jacksonville, Fla.,

Houston, Texas,  
Columbus, Ga.

We pay students' Railroad Fare and give a written contract to place graduates in profitable situations.

Write at once for Catalogue and Special Terms.